

(A) Growth and Distribution of Population in Pakistan

Pakistan is a densely populated country. Density of population means the average number of people living in a square kilometre. Pakistan is the 6th largest country in the world with respect to population. The first five countries in order of population are China, India, America, Indonesia and Brazil. According to the Economic Survey of Pakistan 2013-14, the population of Pakistan is 188.02 millions. It is increasing at the rate of 1.95% per annum.

The rapid growth in population can be seen from the facts that according to the census of 1998, Pakistan's population was 13 crore, 23 lakh, and 52 thousand. This increased to more than 18 crore 8 lakh in 2014. Two important points are kept in view in reference to population: first, its distribution and secondly its rate of growth. The census of 1998 shows that the density of population in Pakistan was 164 persons per square kilometre. The latest statistics show that it is in excess of 236 persons per square kilometre. That means that the area is the same but population is increasing rapidly. That is why Pakistan is included in the list of densely populated countries. In 1950, with respect to population, Pakistan was the 13th largest country in the world. If the rate of growth in population remains the same, by 2050 Pakistan will become the 5th largest country of the world.

According to the Economic Survey of Pakistan 2013-14, important information about Pakistan's population is given below:

Population of Pakistan	188.02 million
Urban population	72.50 million
Rural population	115.52 million
average age of females	66.9 years
average age of males	64.9 years

1. Density of population in relation to provinces

The Punjab is the largest province of Pakistan in population. About 54% of Pakistan's population lives in the Punjab. On average, 499 persons live in a square kilometre in the Punjab. In Balochistan there are on average 28 persons per square kilometre. In Sindh the average number of persons per square kilometer is 318 and in Khyber Pakhtunkhwa it is 339.

2. Census

To develop a meaningful and successful plan for any country, the essential facts about

different aspects of population should be available, such as total population and its regional distribution, ratio of rural and urban population, growth rate, population per kilometre, education and educational ability and significant professions of the people etc are on top. The process of obtaining these facts and figures is called a census. A census is held after every 10 years. The first census in the Indo- Pak subcontinent was held in 1881. After the creation of Pakistan, census has been held 5 times. The details are given below:

Year of census	Population (approximately)
1951	3.37 crore
1961	4.28 crore
1972	6.53 crore
1981	8.42 crore
1998	13 crore 23 lakh

(B) The Factors Affecting the Distribution and Density of Population

No country has uniform distribution and density of population. Some areas are heavily populated, some lightly populated and some have an average population. Many factors affect the distribution and density of population. Some are natural factors and some are human factors. Their details are given below:

1. Geographical factors

An area which has level, soft and fertile land is easy to populate. Here resources and means of living can be easily obtained by farming and gardening. In such areas, living, building houses and obtaining the necessities of life is relatively easy. That is why these areas are overpopulated. On the other hand, rugged terrain, mountains, forests, or barren and wasteland areas are not suitable for living. That is why such areas have a very small population. The plain areas of Pakistan where the soil is very fertile and cultivable have a dense population, such as the River Indus Plain, the valleys of Peshawar and Mardan, etc.

2. Climate

The health of people living in a favourable climate is good. Timely rainfall leads to high agricultural production and abundant availability of food. That is why such areas usually are heavily populated. Large ancient cities existed near river banks. Temperate and semi hot climates where there is a lot of rainfall become densely populated. The

climate of our northern mountain ranges is very cold. The climate of Balochistan plateau and desert areas is extremely hot. That is why these areas are sparsely populated. The northern areas of the Punjab and Karachi have a temperate climate so they are densely populated.

3. Mineral resources

In the areas which have valuable mineral reserves e.g. coal, iron, oil, gas or precious stones etc, many people there gather to earn a livelihood. In such areas, there are means of transportation as well. Near such areas, mills and factories are also established. Large industrial cities come into being and population increases, like the Potowar Plateau in Pakistan.

4. Water reserves

Most of the population of the world is settled around water reserves. For example, the largest and most densely populated city of Pakistan, Karachi is located along the coast of the Arabian Sea. In Punjab and Sindh, cities with more population are settled near rivers, whereas shortage of water in areas distant from water sources leads to small population there.

5. Trade and industrial areas

The areas which are located on or near trade highways have an increase in population. Besides land routes, sea and air routes hold great importance as well. Therefore, those cities and areas which have large seaports and airports along with trade markets, grow in population as well. Those areas where industries are located provide sources of income and so have more population. Faisalabad has become the 3rd largest city of Pakistan due to industrial development. Industries are also one of the reasons for the dense population of Karachi, Lahore, Gujranwala, Sialkot, etc.

6. Political and social conditions

The areas which have peaceful political conditions and where people have social freedom and economic facilities are heavily populated. Sometimes for religious, political or social reasons people are forced to move from one area to another. Such was the migration of millions of Muslims from India to Pakistan at the time of partition. They settled in different areas of Pakistan.

(C) The Rural and Urban Distribution of Population

According to the Economic Survey of Pakistan 2013-14, 72.50 million population

of Pakistan lives in cities, while the rest lives in villages. Facilities like electricity, gas, telephone, road, education, etc. are not only more but also better in cities than in villages.

In the present times the population of cities is increasing fast. People not only move to cities for better facilities of education, medical and livelihood but also for raising the standard of living.

The population of Lahore, Karachi, Islamabad, Faisalabad, Hyderabad, Nawabshah, Rawalpindi and Gujranwala etc, has increased quickly in the past few years. Two-thirds of the population of Pakistan lives in villages, and depends on agriculture for their livelihood. There is a scarcity of modern facilities of life like water, electricity, schools, colleges, hospitals, and trade centres in villages. As there is less availability of social activities and means of earning livelihood in villages, people are moving towards cities. Due to this trend of migration, the load of overpopulation is increasing continuously to an alarming level in cities. This is leading to problems arising in housing, employment, education, entertainment, transport and many other necessities of life. According to the census of 1998, composition and geographical distribution of urban and rural population is given below:

Administrative Unit	Population in 1998 (In thousands)	Rural population	Urban population	Average percentage of population
Pakistan	132352	89316	43036	100.0
Punjab	73621	50602	23019	55.6
Sindh	30440	15600	14840	23.0
Khyber Pakhtunkhwa	17744	14750	2994	13.4
Balochistan	6566	4997	1569	5.0
Islamabad	805	276	529	0.6
FATA	3176	3091	850	2.4

(D) Gender-wise Distribution of Population

Gender-wise distribution of population means division of population on the basis of being male or female. According to the facts and figures of 2013-14, males constitute about 51.35% of the total population of Pakistan, while females constitute about 48.65% of it. People move to urban areas from rural areas in search of work. Most of these people are males. That is why urban areas have a larger number of males while rural areas have a low number of males. Facts and figures show that the rate of birth of males in Pakistan is more than that of females. These facts can be declared to be very

suitable for economic development and activities. In the labour force males are 86.5% while females are 13.5%. It is possible to increase economic development in Pakistan by making individuals skilled.

(E) Literacy rate in Pakistan

According to the Economic Survey of Pakistan 2013-14, the literacy rate in Pakistan was 60%. In urban population this rate was 76% and in rural population it is 51%. According to the education policy of 2009, it was the government of Pakistan's determination to raise the literacy rate to 86% by 2015. For this purpose the government decided to take many measures such as:

- i. Allocating a higher budget to education in the yearly development budget.
- ii. Raising the status of Middle schools to High and High Schools to Higher Secondary.
- iii. Paying attention to arts and technical education along with the regular courses.
- iv. Paying special attention to improve water, sanitary and recreational facilities in educational institutions. According to the Economic Survey of Pakistan 2013-14, the literacy rate in the four provinces is as follows:

Province	Percentage of literacy rate	Percentage of literacy in urban population	Percentage of literacy in rural population
Punjab	62	77	55
Sindh	60	77	42
Khyber Pakhtunkhwa	52	66	49
Balochistan	44	65	37

(F) Educational Condition in Pakistan

The government of Pakistan considers education to be the basic right of every citizen and is striving for the development of the education sector. The experiences of the developed countries show that the development of the education sector depends on collective educational income. To progress economically and socially it is important to invest in the education sector. Education and economic and social development are mutually interdependent. Despite the fact that for a long period of time, attention was not paid to this sector, but now better planning is being done for the promotion of education. According to the census of 1951, the literacy rate in Pakistan was 16%, in 1998, it was 45%, and facts and figures of 2013-14 show that it was 60%. This increase

is still small compared to that of some other developing countries. For the growth in economic development, it is necessary that the literacy rate should be high.

(G) Educational structure of Pakistan

The educational structure of Pakistan is divided into the following stages.

1. Prep and Primary education

The education before Class One is called Prep. This usually includes children aged between 3 and 4 years. From Class I to Class 5 is called primary education which is imparted in primary schools and masjid schools. The federal and provincial governments are trying to establish primary schools in every village so that all citizens are given similar educational opportunities.

2. Middle, Secondary and Higher Secondary Education

In Pakistan, middle education is from class 6 to class 8. Secondary education is from class 9 to class 10. Higher secondary education comprises Class 11 and Class 12. Higher secondary education has a course duration of 2 years in which the courses taught are Arts, Science and Commerce. The Class 5 and Class 8 exams are held under the supervision of Ministry of Education. The exams of Class 9 to Class 12 are held under the supervision of the Board of Intermediate and Secondary Education.

3. University Education

After Higher Secondary the University education commences. Many universities in the country have been established for education of this level. There are many types of university education. This education includes the degrees of B.A, B.Sc, M.A. and M.Sc. M.Phil, Ph.D. Many colleges provide higher education as well. For professional studies students have to get admission to professional colleges. For subjects like Commerce, Agriculture and other arts related branches of knowledge, there are colleges and universities established for this purpose.

(H) Educational problems of Pakistan

The important educational problems of Pakistan are given below:

- i. Pakistan is facing the problem of overpopulation. Due to this the number of educational institutions is falling short. Students are not getting adequate opportunities to study. The majority of students in Pakistan belong to poor and middle class families. Poor parents are unable to send their children to school due to bad economic conditions. This leads to a low literacy rate.

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- ii. Healthy extracurricular activities, sports, debates, poetry recitation, speeches, seminars and study tours help in the moral upbringing and personality development of students. The facilities for these activities in our educational institutions are limited.
 - iii. The majority of parents in Pakistan want to make their children either engineers or doctors. The student's aptitude and mental capacity are not considered. Students are forced to study science subjects which place a psychological pressure on them.
 - iv. The budget allocated for education in Pakistan is insufficient. There is a scarcity of teachers as well.
 - v. There are some faults in our examination system. This includes rote learning done by students, trend towards cheating, question papers being leaked prior to the exams, the attitude of the examination staff, shortage of time and the method of assessing papers. To increase the intellectual capacity and performance of students, the system of exams should be made transparent and effective.
 - vi. Political interventions also create problems in the education system of Pakistan. Students become directly involved in politics which affects their educational future.
 - vii. Different courses are taught in Pakistan in government and private educational institutes. This dual system of education also takes the form of an educational problem. This lack of a uniform system of education is harmful for Pakistan's unity and solidarity.
 - viii. Most of the educational institutions of Pakistan face the problems, of lack of basic facilities such as clean water problem, electricity shortage, faulty system of sanitation, hostels and transport problems. Many students are deprived of education due to these problems.

Suggestions for the solution of educational problems

Some important suggestions for the solution of educational problems are given below:

- i. Keeping in view the requirements of the increasing population, new educational institutions should be set up. The budget allocation for education should be increased.
- ii. A uniform system of education should be implemented in the whole country.
- iii. The examination system should be set right. Cheating and other unfair means should be checked.
- iv. Students should keep a distance from political activities. They should concentrate

only on their education.

- v. Teachers should be encouraged.
- vi. All government educational institutions must be provided with sports fields, clean drinking water and other facilities.
- vii. Art and technical subjects should be included in the curriculum.
- viii. In madrasa schools science and other conventional subjects should also be taught.
- ix. Educational institutions should be provided with facilities for healthy extracurricular activities and social hobbies.
- x. Subjects should be taught according to the aptitude and mental capacity of students.
- xi. Improvements should be brought about in the education sector to dispel the worries of students.

Governmental Measures

- i. To hasten the pace of educational development, the following are the measures taken by the government:
- ii. Provision of free education and free textbooks from Prep to Secondary level.
- iii. Provision of scholarships for students for their elementary education.
- iv. Restructuring of the curriculum keeping in view the future needs, and on scientific basis.
- v. Cooperation with government and private sector and their wholehearted encouragement for the promotion of technical, vocational and scientific education.
- vi. Improving the standard of higher education for socio-economic development.
- vii. Establishment of more and more universities for higher education, at governmental and private levels.
- viii. Establishment of “Education Foundation” for the solution of educational problems at national and provincial levels.
- ix. Revolutionary efforts in the field of information technology.

Health Condition in Pakistan

In Pakistan the health department is under the control of provincial government. Its head is the Health Minister. The Health Minister, together with the provincial cabinet, decides upon policies for the whole province. At village level Lady Health Visitors

(LHV) fulfill their duties. At primary level Basic Health Units and Rural Health Centres are established. District Governments control Tehsil Headquarter Hospitals and District Headquarter Hospitals at secondary level. Besides these, teaching hospitals, mental health institutes, cardiology institutes and children's hospitals are directly under the control of the provincial government.

Establishment of medical colleges and various medical institutions

Presently there are many medical colleges and medical universities in the country which fulfill medical needs. Institute of Public Health and University of Health Sciences are established in Lahore. Pakistan Nursing Council and Medical and Dental Council were established in Islamabad. Hospitals for heart diseases, burn units, and mother and child care units are built in the large cities of Pakistan. They provide timely medical care to patients and are involved in the effort to save their lives.

Eradication of diseases

There are efforts underway in Pakistan (with the cooperation of the United Nations and other countries) for the eradication of polio, chicken pox, malaria, tuberculosis, cholera, cancer, leprosy, AIDS, dengue and other fatal diseases. For the eradication of polio, a drive was started in 1985 which is still in progress. According to the facts and figures of 2013-14, a table of the medical facilities in Pakistan is given below.

Total government hospitals in Pakistan	1096
Basic Health Units	5527
Dispensaries	5310
Rural Health Centers	650
Registered doctors	167759
Registered dentists	13716
Registered nurses	86183
One bed in a hospital	1647 persons against one bed
Only one doctor	available for 1099 people
Only one dentist	available for 13441 people

Problems faced by the Health Sector

- i. There is an abundance of diseases and the facilities for treatment are limited and below standard.
- ii. Another important reason for medical problems in Pakistan is overpopulation which is much more when compared to that in developed countries. This

overpopulation has paralysed the medical structure of the country and we are faced with countless medical problems.

- iii. In Pakistan, due to different contagious and fatal diseases countless people die each year. Besides malaria, cholera and tuberculosis, illnesses like heart diseases, cancer and blood pressure are also becoming common.
- iv. Nutritional imbalance and poor health are creating lack of immunity.
- v. One important cause for diseases in Pakistan is the adulteration of food items. This leads to lower health standards in people.
- vi. Due to illiteracy people are not familiar with the rules of health safety. There are countless heaps of dirt and garbage everywhere. Houses are not airy and well lit.

Solutions to problems faced by the Health Sector

- i. A larger budget should be allocated for the health sector by the government.
- ii. Hospitals should be provided with medical facilities. The problems of shortage of doctors and other staff should be overcome. Overpopulation should be controlled.
- iii. People should be made familiar with health safety rules and the importance of a balanced diet. Rate of population growth should be controlled effectively. Steps should be taken to check the adulteration of food and drink items.
- iv. Non-qualified doctors (popularly called ‘quacks’) should be discouraged. The people should be made aware of the problems that such non-qualified doctors can create for patients.

Major Features of Pakistani Society and Culture

Meanings of culture

The identity of a country is due to its culture. When the people of a nation live together for a long period of time, then they have the following similar points: mutual values, tradition and customs, local laws, entertainments, sports, arts and rules of community life. These special aspects make a nation different and distinct from other nations.

Edward Tyler has given this definition of culture:

“Culture is related to all types of knowledge and arts, laws and beliefs, traditions and customs. It is also related to the thoughts and actions of humans.”

Culture is a whole and it thrives due to the intentional or unintentional actions of people living in an area. In this way their beliefs, customs and traditions, knowledge and arts, laws and social behaviours are included in it. The notable characteristics of Pakistani

culture and society are given below:

1. Social values

In all the provinces and areas of Pakistan, excellent and distinctive social values are found. Respect for elders, love for the young and showing respect for women are our values. People share each other's grief and joy. In rural areas, panchayats (comprised of elders of the village) solve many disputes at the local level.

2. Foods

Different areas of Pakistan have different food preferences. In the Punjab and Sindh vegetables, pulses, meat and rice are favourites. In Balochistan and Khyber Pakhtunkhwa people eat meat, dry and fresh fruits, wheat, barley and rice. For drinking, people prefer milk and laban (lassi) in the Punjab. In Balochistan and Khyber Pakhtunkhwa, people prefer green tea (kehwa). Half a century back Sajji and Karahi Gosht were dishes limited to Khyber Pakhtunkhwa and the Northern Punjab. Now these dishes are appreciated from Peshawar to Karachi and Quetta. Pakistani people enjoy eating meat.

3. Religious uniformity

When Saints spread Islam in the subcontinent, many people embraced Islam. At the present time there is religious uniformity in Pakistan. Pakistan's most important recognition is Islam even while there are regional, provincial, lingual, racial and other bases. They give comparatively little importance to caste and creed, colour and race and regional classes. The constitution of Pakistan gives complete protection to the minorities. Along with religious uniformity in Pakistan there is religious toleration as well.

4. Mixed culture

In the past people who settled in areas which now comprise Pakistan came from different areas. Whichever group came, it brought with it its customs, traditions, festivals, dress, food and style of living. These groups had an influence on each other and a mixed culture emerged.

5. Dress

Pakistani dresses are made keeping in mind climatic and religious needs. In the rural areas of Punjab, men wear dhoti, kurta, shalwar, kameez and turban. Women like to wear dupatta, shalwar and kurta. In urban areas shalwar kameez, pants and coat, sherwani and waistcoat are preferred. A baggy shalwar with many folds is preferred in Balochistan, Khyber Pakhtunkhwa and Sindh. Women like to wear embroidered

clothes. On the occasion of a wedding, the bridal dresses are very beautiful.

6. Fairs and urses

Countless fairs and urses are organized each year in Pakistan. These fairs and urses reflect our culture. The urses of the great saints, Hazrat Data Ganj Bakhsh Ali Hajvery, Hazrat Farid-ud-Din Shahr Ganj, Hazrat Shah Rukn Aalim Multani, Hazrat Baha-ud-Din Zikriya Multani, Hazrat Madhu Lal Hussain (Mela Charaghan), Hazrat Sayedin



Shah, Hazrat Sarmast in Sindh, Hazrat Shah Abdul Latif Bhitai in Sindh are held yearly. The annual fair of Sibbi is also very famous.

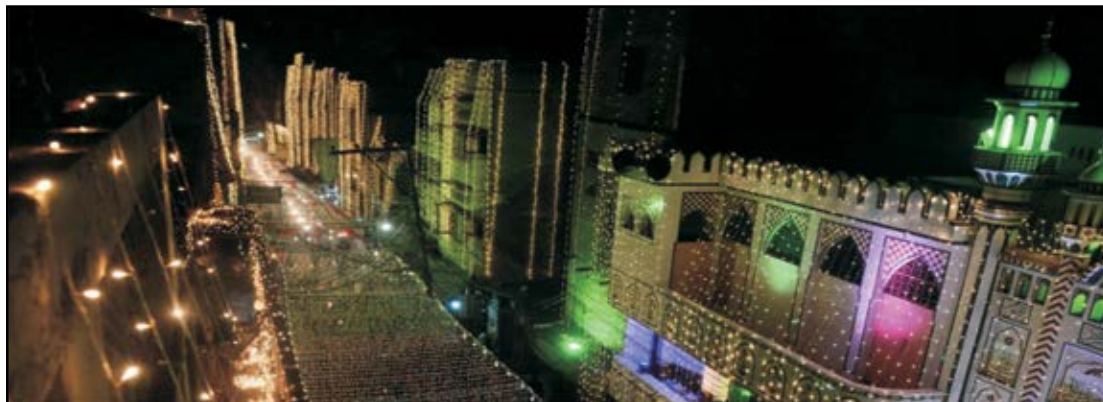
7. Sports

The Pakistani teams of cricket, hockey, and squash etc are world famous. The tournaments of different sports are held at district, divisional, provincial and the national level. Polo is extremely popular in Gilgit and the Northern Areas.



8. Religious festivals

The majority of the population of Pakistan are Muslims. They celebrate their different religions and social festivals with fervour. These festivals include Eid-ul-Fitr, Eid-ul-Azha, Eid-Milad-un-Nabi, Shab-e-Meraj and Shab-e-Baraat. These festivals are an important part of our centuries old culture. Youm-e-Ashura is observed with religious respect and dignity.



9. Customs and traditions

Pakistan citizens behave according to specific customs and traditions on different occasions. For example when a Muslim child is born, the Azan (call to Prayer) is recited in his/her ear so that he/she realizes that due to the blessings of Allah Almighty he/she is born into a Muslim family. When a Muslim passes away, relatives, near and dear ones and acquaintances gather at the deceased's house. After Namaz-e-Janaza, the deceased is buried. For Isaal-e-Sawaab, Quran Khwani is organized. In Pakistan all minorities have the right to observe the customs of marriage, death, etc. according to their religious traditions.

10. Different arts

Some important buildings of Pakistan, which are an attraction for tourists, such as Mausoleum of the Quaid-e-Azam (Karachi), Alfalah Building, Badshahi Mosque, Shahi Qila, Wapda House (all in Lahore), Faisal Mosque (Islamabad), Mosque Mohabat Khan and Qila of Bala-Hisar (Peshawar), Quaid-e-Azam Residency building (Ziarat) and Qila of Qallat (Qallat). Handicrafts have great importance in Pakistan. Men and women make handicrafts. These handicrafts are much appreciated in foreign countries. The art of painting in Pakistan is very unique. It is considered Pakistan's identity. In the art of calligraphy famous calligraphists in Pakistan have created unrivalled masterpieces. Works of art of painting and calligraphy belonging to Mughal times and modern times are displayed in the Lahore Museum and Shahi Qila.

Commonality in Regional Cultures Leading to National Integration and Cohesion

The effects of Islamic values

There are effects of Islamic values thriving in South Asian cultures on regional cultures of Pakistan. The Muslims coming to South Asia gave the people a new lifestyle whose central values include, brotherhood, equality, social justice and honesty. These new values appealed to the local people who were in the grip of a caste system. In a short span of time Islam spread to all corners of South Asia. Today these regional cultural similarities are a source of integration and cohesion.

Provincial cultures

All four provinces of Pakistan have their provincial cultures. There are differences in civilization to some extent, present in their customs and traditions and lifestyles. In spite of regional and linguistic differences, with the passage of time regional cultural similarities are thriving. Despite living in different regions, people have the feeling of being close to each other and have a sense of being linked to each other. This gives birth to integration and cohesion. National identity is strengthened which is quite encouraging.

Era of Muslim rulers

In the Indo-Pak subcontinent, during the era of Muslim rulers, there was great development in knowledge and literature, music, painting, construction, calligraphy and languages. In these areas, the prominent works of Muslim artists are our cultural heritage, and are a means of our recognition. In spite of different regional affiliations (Punjabi, Sindhi, Pathan, Baloch) Pakistani people have feelings of brotherhood. Common religious beliefs foster unity.

Education System

Our education system, the subjects and topics taught are also a source of focusing attention on cultural similarities. This increases joint cultural values. For the growth of culture, the minds of children are trained on national lines. Common cultural values are inculcated in them.

Regional Mystical (Sufiana) poetry and literature

Our regional mystical poetry and literature is also a source of expression of our common cultural heritage. This is present equally in the literature of all areas. There are lessons of mysticism, humanity, peace and justice, love and cooperation in the works of all

authors and poets of national and regional languages. The poets include Hazrat Sultan Bahu, Baba Bulley Shah and Waris Shah from the Punjab, Hazrat Sachal Sarmast and Shah Abdul Latif Bhitai from Sindh, Rahman Baba from Khyber Pakhtunkhwa and Gul Khan Naseer from Balochistan. These all religious personalities gave the same teachings of love, attachment and brotherhood.

Local means of information

Our means of information are also a source of expression of similar and varied cultural elements. Cultural similarities prosper due to this and national integrity, cohesion and harmony are promoted.

Urdu language as cohesion

Urdu has a vital role in producing cohesion in Pakistan. This language is not associated with a specific region or racial group of Pakistan. It is spoken and understood all over Pakistan. It is Pakistan's national language as well as the language of communication. People of Pakistan have a special relation with it and a liking for it. After the creation of Pakistan, Urdu was given the status of the national language. For its development and propagation Urdu has been made the source of education. The establishment of the Federal Urdu University holds a prominent place in the progress of Urdu. Urdu has developed greatly but further development is required so that it plays an effective role as a language for education, courses and for official use.

Major Social Problems of Pakistan

Some big social problems of Pakistan are given below:

1. Inflation

The fast growing population of Pakistan is showing negative effects on its per capita income. Opportunities for savings are getting fewer and the standard of living is falling.

2. Disorderly state of health and cleanliness

Many precious lives are lost each year due to the disorderly state of health and cleanliness. Despite scientific development, people lack awareness of the rules of good health.

3. Illiteracy and ignorance

Illiteracy and ignorance are major problems faced by Pakistan. People cannot differentiate between right and wrong due to illiteracy, and cannot play an important role in the economic development of the country.

4. Weak economy

A lot of people are unemployed because of the country's weak economy. This leads to turmoil in the country.

5. Poverty

There is a lack of appropriate employment opportunities and due to poverty the standard of living of people is low. For the eradication of poverty it is important that new employment opportunities should be created and resources should be improved.

6. Unequal distribution of wealth

Unequal distribution of wealth leads to the rich getting richer and the poor becoming poorer. This is creating many problems.

National and Regional Languages

Urdu

Urdu is the national language of Pakistan and also holds the status of a symbol of national identity. It is a language of communication. During the Muslim rule in South Asia people from different areas were recruited in the army (*lashkar*) of those days. These people were Punjabi, Sindhi, Pathan, Bengali, Baloch, Arab, Irani, Turkish, Hindustani, etc. These people spoke different languages. While in the army, their mixing up with each other created a new language, Urdu (*lashkar*). Urdu is a Turkish word which means 'army'.

Gradual development of Urdu

- In the beginning it was called Hindwi, Hindi and Hindustani. Later it was called Reekhta. In this way Urdu acquired and changed different names in different ages.
- During different stages as it changed names, it changed its nature as well e.g. Amir Khusro is considered to be an ancient poet of Hindi.
- When it was called Reekhta, Mushafae was famous. At the time of its being called Urdu-e-Muala, Mirza Ghalib and Zauq were its famous poets.
- In 1647 Shah Jahan made Delhi as his capital instead of Agra. This led to people speaking Lashkari and Delhi languages living in the same market (place). The emperor suggested that this market be called Urdu-e-Muala. Therefore the language being spoken there was called Urdu-e-Muala or Dehlavi language.
- When this language reached Deccan and Gujarat, it was also called Deccani and Gujarati. Seeing its popularity, the rich people made special efforts for its

development. In this way it rose from being a language of daily communication to the level of being a language in which literature was written.

Beginning of Urdu Poetry

- According to modern research Sultan Muhammad Quli Qutb Shah, the ruler of Golkanda, compiled the first Deewan (collection of poetry).
- The Deccan poet, Wali Decni, is included in the early poets of Urdu.
- The poets of Dehli School who widened the scope of Urdu literature include Mirza Muhammad Rafi Sauda, Mir Taqi Mir and Khawaja Mir Dard.
- Besides Delhi and Deccan, the popularity of Urdu spread to the states of Oudh and Lukhnow. Along with Ghazal (collection of couplets) the art of Marsiya telling (elegy) thrived as well. Urdu was blessed with poets like Anees and Dabir.
- In the early decades of the 19th century, there was great development in Nazm (thematic poem) writing. During this time, esteemed poets like Zauq, Mirza Ghalib and Bahadur Shah Zafar were born. Along with his Ghazal, Mirza Ghalib's prose is an important treasure of Urdu literature. In this age Maulana Haali wrote the Musaddas (a poem of 6 line units) and shook the whole nation to make them realize their great heritage.
- After this the sun of the philosophy and poetry of Allama Iqbal (poet of the east) rose. Through his poetry he tried to convince the Muslims of South Asia that they were the inheritors of an esteemed cultural, civil and ideological inheritance. Allama Iqbal wrote his poetry in Urdu and Persian both. His poetry was so popular amongst the people that some persons had even memorized his lengthy poems. After Allama Iqbal, under the influence of modern literature, a progressive movement started in Urdu literature.

The role of prose writers in the development of Urdu

- After the 1857 War of Independence there was a prominent change in the political and social conditions. This led to a new direction being taken by the creative Urdu literature.
- Owing to the Aligarh Movement started by Sir Syed Ahmad Khan, along with Muslims social development, the prose of Urdu literature developed prominently as well.
- Sir Syed and his contemporaries experimented with Urdu Nazm and prose and introduced Urdu in new forms. In this age the nation's pain and feelings were presented collectively. At the same time Maulana Shibli presented Islamic history in a new manner.

- During the struggle for independence and after the creation of Pakistan, there was an atmosphere of freedom and confidence in the development of Urdu literature. Different authors wrote prominent works in their forms of literature. The forms worth mentioning include research and criticism, poetry, novel writing, drama writing and story writing.

Regional Languages

A study of the beginning and development of a few famous regional languages of Pakistan is given below:

1. Punjabi

Punjabi is an ancient language of the Punjab. Its link is with the ancient Darawari or Harpai language. Due to historical and geographical changes, it has six major accents and dialects. These are called by different names. Shah Puri, Majhi, Chachi, Saraiki, Dhani and Pothwari are some of these. The best is considered to be the Majhi accent which is in use in Lahore and the areas surrounding it.

The knowledge and literature of Punjabi can be traced to Mahmood Ghaznavi's times. The topics of poetry of that time were mysticism, love and romance, and patriotism. This brings to mind the name of Hazrat Baba Farid Ganj Shakar. Guru Nanak was also a great poet of Punjabi. Then comes the age of Sultan Bahu, Baba Bulley Shah and Khawaja Farid. Along with mysticism, the colour and effects of the social and political situation of their age were dominant in their works. The expression of these can be seen in special and commonly understood symbols. This is the reason for their verse being so popular amongst people.

Folk tale has a special position in Punjabi poetry. The famous poets who gave folk tale a poetic touch are Waris Shah (Qissa Heer Ranjha), Hashim Shah (Qissa Sassi Punnu), Hafiz Barkhurdar (Qissa Mirza Sahiban), Fazal Shah (Qissa Sohni Mahiwal) etc. These tales not only have excellent poetry but also contain forceful reflections of the history of the Punjab of those times – its social, religious and economic life.

Among the works of famous Punjabi novel writers, the novels of Dabir Singh, Meeran Singh and Sayedan Buksh Minhas are very famous. There is no counterpart of Punjabi literature as it presents a forceful, effective and blunt picture. It has the ability to express the tiniest feelings of life in its forms of narration. These include waar, dhot, mahiya, dohay, ghorī, sithniyaan, tappay, simmi, boliyaan, etc.

After the 20th century, different people did invaluable work in novel writing, drama writing, narrative writing, research and criticism and other forms of prose. Television and radio have served to develop modern drama writing. In the department of Punjabi of the University of the Punjab, the courses of MA Punjabi and Ph.D. are taught.

2. Sindhi

Sindhi is an ancient language which is spoken in the province of Sindh. As it is related to Ariyai Family it is spoken in the Indus River Valley and the areas near it. This language has the effects of the following languages: Greek, Turkish, Irani, Darawari, Sanskrit, Arabic, Persian and other ancient languages. It is written in the Arabic script. After the advent of the British, English words were also included in Sindhi, which increased the literature and vocabulary reserves of Sindhi. Sindhi is stronger than the other regional languages of Pakistan due to its old cultural heritage.

There are many accents of Sindhi. In lower Sindh and its Rajasthani area, Kichi, Kathiawari and Aqdi dialects are spoken. In its other areas the dialects in use are Kohistani, Saraiki and Vicholi. The high standard of its accent is foremost in knowledgeable literary and journalistic writings.

In the whole of the Muslim world's local languages, Sindhi is the first language to have a translation of the Holy Quran. Sindhi was a developed language, it was a common practice to read and write in it, even before the coming of Islam. After the arrival of Islam, Sindhi too had importance along with Arabic.

From 1050 to 1350 special contribution was made to create literary and religious works. This is accepted as the early age of literature in the Sindhi language. During this time the topics written on were patriotism, determination, self respect and spiritual beliefs. This period's Dastaan, Qissa and Gunaan are worth mentioning. Gunaan is a unique style of poetry. Sufi saints of this time (belonging to different schools of thought) spread the teachings of Islam through poetry.

The Sufi poets like Shah Abdul Latif Bhitai and Sachal Sarmast had enriched Sindhi literature through their exemplary poetry. This age is called the golden age of Sindhi literature. Shah Abdul Latif Bhitai made prominent the dignity of the common life and poor labour class. He adopted a style of using similes in poetry. He took his basic subject matter from Sindhi folk tales. That is why the echo of his poetry can be heard in every corner of Sindh. His collection of poetry is called Shah Jo Rasalo.

The highly esteemed poet Sachal Sarmast wrote poetry in Sindhi, Urdu, Saraiki, Punjabi and Persian. He was a man with Sufi qualities. In mysticism his special topic was Unity of Existence (Wahdat ul Wajood).

Along with poetry, in prose also a wealth of literature was gathered due to the collective efforts of teachers, scholars and preachers. The efforts of Abul Hassan Sindhi in this respect are prominent. He used the Arabic script for writing Sindhi to create a new script.

Another name in this context is of Makhdoom Muhammad Hashim. He was a great religious scholar. He wrote about 150 books in Persian and Sindhi. The topic of these books is the elaboration and correction of religious beliefs. Some of these books still have the role of course books in Madrassas and in Jamia Al Azhar (Egypt). During this period Akhwand Aziz Ullah wrote a prose translation of the Holy Quran.

During British rule Sindhi developed a lot. The name of Mirza Qaleech Beg is very important for this age. He wrote nearly 400 books on poetry and on other topics. During the British reign, the political and social life in the subcontinent underwent many important changes. People's awareness grew stronger.

During this age Sindhi journalism flourished. In 1970 Maulvi Malaah wrote the translation of the Holy Quran in verse. Bait, Wai, Kaafi and Molood are special forms of Sindhi literature. Modern literary trends affected Sindhi as well.

After Pakistan came into being, much work has been done in the modern prose, play literature etc. Modern writers of Sindhi language have harmonized the modern trend with the classical one. They have revived all forms of prose. In this regard, Sindhi language development institution plays a prominent role. Development in research and criticism has also been made.

3. Pushto

Pushto or Pakhto is spoken in the province of Khyber Pakhtunkhwa. It traces its origin to Bakhat or Bakht, an area in Afghanistan about five thousand years ago. In this connection the speakers of this language are called Pashtun or Pakhtun, later replaced by Pakhto or Pushto.

Like other languages, literature in this language began in poetry. The first book of prose was written in the last decade of the 18th century. The name of this book is Patah Khazana. By the end of the 13th century, Pushto literature had absorbed the external influences. The use of Arabic and Persian words can be seen in it.

There are three accents in the Pushto language. One accent is of the northeast region, the second of the southwest region and the third is of the Zai tribe. Basically, the only difference between the three is of the pronunciation.

Ameer Krole is thought to be the first poet of nazm (poem) in the Pushto language. In the reigns of Ghias-ud-din Balban and Sher Shah Suri qaseeda and madh forms were not part of Pushto literature. Researchers found an old, writing, 'Tazkara-tul-Aulia' comprising 1200 pages, from which it can be deduced that the Pushto poets of this era also tried their hands at the hamd-o-naat forms.

In Mahmud Ghaznavi's era, a person named Saifullah actually prepared Pushto alphabet which is still in use. The topics worth mentioning which feature prominently

in Pushto poetry are liberty, honour, war, etc. Mysticism is mentioned too. Mulla Mast is acknowledged the leader in this form. Khushal Khan Khattak is a great Pushto poet. In addition to being a master of the pen, he was a master of the sword too. He expressed this in these words “Those moments are worth seeing for Khushal, when the sword and the suit of armor clink”. In his poetry, Khushal Khan has written about different fields of life. The prominent topics in them are love of the Creator, love of a fellow human being, mysticism, behavior, liberty and bravery.

The second greatest poet of Pushto literature is Rahman Baba. This humble poet was always immersed in moods of romance and mysticism and the same are the topics of his poetry. According to him, romance is the reason for the creation of the universe. Rahman Baba holds a high position in the Pushtun society. The style of Khushal Khan Khattak and Rahman Baba is like a milestone in Pushto literature and its impression can be found in the poets that came later.

In Pushto literature folk songs are an unparalleled asset. Pushto literature has many facets but chaarbeeta, tappa, laimkai, etc. are its very famous forms. Some poets have made the different forms of folk songs, the topic of their poetry. These poets include Noor Din, Mulla Maqsood, etc. Pushto prose started developing in the 20th century. After Pakistan came into being, under the influence of modern education, the writers, who possessed new ideas and thoughts did prominent work in writing a Pushto dictionary, grammar writing, biography, short story writing, novel and drama.

4. Balochi

The Balochi language is spoken in the province of Balochistan in Pakistan. It is related to Aryan languages. No matter how many viewpoints there are about how old the Balochi language is or about its families. It is still a fact that the Balochi literature's age of development was after the creation of Pakistan. There are two main accents of the Balochi language, one Sulemani and the other Makrani. Although the Balochi script was already invented but the ancient Balochi literature came very late in written form.

In totality, Balochi poetry can be divided into three parts. In Balochi poetry, the more important and first part is of epic poetry. The topics included in it are courage, grandeur, honour and bravery.

The second part is of romantic poetry. In it, beauty and romance, youth and other topics are found. The third part covers folk stories. In it, the forms of lori and motak have been presenting the reflection of social life from the olden times.

In 1840, the work of introducing the ancient Balochi poetry began. In Balochi literature, in old and classical prose, the tales of Mir Chakar Khan, Hassan Zandu, Pir Nag Wagan Nazsha, Mureed Wahani, etc are famous and popular.

The first book in the history of the Balochi language and literature was written by Sher

Kamsir Marri. In the Balochi poetry of the British era the topics of mysticism, morals and hatred against the Britishers are found. In this era, the poet of high calibre was Mast Tawakli.

After the creation of Pakistan, by adding and removing the letters of the Urdu alphabet, a quality script was developed for Balochi. Balochi magazines and journals marked the speedy development of Balochi literature.

In 1960, with the publication of the first Balochi magazine, journalism and literature found a new direction in the Balochi language. The Balochistan University started the Ph.D. degree in the Balochi language.

5. Kashmiri

According to modern research, the Kashmiri language is linked to the language of the Indus Valley. It has several famous dialects from which Musalmanki, Hindki, Gandoro and Gami are more popular. Gandoro is considered to be a more literary dialect. Kashmiri literature is divided into the following five different eras:

In the first era, folk songs were promoted. In this kind of poetry, the expression of the collective thinking and feeling of the Kashmiri society is found. In the Kashmiri dialect, it is called Rauf Yalol.

In the second era, topics of Ilahyat were written about. The famous poet of this era was Shati Kanth. In the third era, the practice of giving a poetic touch to the stories of romance began. Hiba Khatoon was the major poetess of this era. In the poetic stories of this era in along with Persian and Arabic, stories were also presented in the Kashmiri language. In this connection, the names of Armani Laal Mulla Faqir etc are prominent in the Kashmiri language and literature. The man behind this was Mahmud Gami. The fifth era prospered under the shadow of modern literature. This retains new thoughts and trends. Ghulam Ahmed Mahjor holds a special position in this era. In addition to local creations in the Kashmiri literature, translations from other languages were done also. Iranian literature, especially after translations of ghazal and masnavi, was also adopted in Kashmiri poetry as a creative form. Kashmiriat is taught as a subject at the Azad Kashmir University.

6. Saraiki

The Saraiki language is spoken on both sides of the River Indus in the central regions of Pakistan. Its main districts in the province of the Punjab are Mianwali, Bhakkar, Layyah, Muzaffargarh, Dera Ghazi Khan, Raajanpur, Multan, Khanewal, Bahawalnagar, Bahawalpur etc. Other than Punjab, it is used in the districts of the other three provinces too. For example in Sindh-Kashmore, Jacobabad and Sukkur,

in Balochistan- Barkhan, Naseerabad and Jhal Magsi, in Khyber Pakhtunkhwa-Dera Ismail Khan and Tank, a large number of people are Saraiki speaking. The major poets of Saraiki literature include Hazrat Sachal Sarmast (RA) and Hazrat Khawaja Ghulam Fareed (RA). Articles, short stories and dramas are being written in this language. This language too is developing rapidly.

7. Brahvi

In Pakistan, the majority of the people speaking the Brahvi language are living in the Kalat regions and its surrounding areas in the province of Balochistan. Brahvi is commonly written in the Persian and Arabic script. Folk literature is present in this language of which the story of Laila Mor is more famous. In the eighteenth century, Malik Dada wrote 'Tohfa tul Ajaib' which is considered to be the first precious standard literature in the Brahvi language. After this, Maulana Nabu Khan and Maulana Muhammad Dinpuri prominently added to the great literary treasures of this language.

In the Brahvi language, side by side with the translations of the Holy Quran, the writings on different religious topics are also present. Furthermore, newspaper and magazines have been published in it too. The great Brahvi writers include Doctor Abdur Rahman Brahvi, Nadir Qambrani Piral Muhammad Zubairani etc. For education and research in this language, the department of Brahvi is established in the Balochistan University. The Brahvi Academy set up in Quetta is playing an important role in promoting the Brahvi language and literature.

8. Hindko

The Hindko language is spoken in the districts of Rawalpindi and Attock in the Punjab, and in the districts of Abbottabad, Mansehra, Haripur, Peshawar and Kohat in Khyber Pakhtunkhwa. To promote this language, 'Idara- Farogh-e-Hindko', Peshawar, 'Bazm-e-ilm-o-fun' Abbottabad and 'Halqa Yaaraan' Shinkari are playing a major role. To develop this language further, a monthly magazine 'Farogh' is published under the supervision of Aurangzeb Ghaznavi. To develop the Hindko language, personalities like Professor Sufi Abdul Rasheed, Colonel Fazal Akbar, Asif Saqib, Sharif Hussain Shah, Professor Muhammad Fareed, Professor Yahya Khalid, Nazir Kasalvi and Muhammad Hanif have worked hard. Ph.D. degrees are being awarded in this language too.

Role of minorities in Pakistan

The rights of the minorities have been fully protected in the 1973 constitution of Pakistan. According to the constitution, they have full rights. They have complete

liberty to worship according to their religions, perform customs, transmit and publish their religious principles and set up their own religious organizations. They have been given separate representation in Pakistan's constitution. The government abolished the separate system of elections and put into practice the mixed system of elections. In this way, the long-awaited demand of the minorities was fulfilled. In the National Assembly, ten seats have been reserved for the minorities; in the Punjab Assembly 8, Sindh Assembly 9, Khyber Pakhtunkhwa Assembly 11 and Balochistan Assembly 3 seats have been reserved. In our federal and provincial cabinets, mostly a non-Muslim minister is included. In the economic field too, citizens are given equal opportunities so that they can improve their financial conditions.

To obtain government employment, the minorities have the same rights as the Muslims. The constitution of Pakistan provides equal political, economic and social rights to all citizens because of which good citizenship is promoted. The minorities living in Pakistan should be aware of their rights and responsibilities. It is their responsibility to be faithful to their country. Rising above all kinds of prejudices, they must elect a people's representative who should work for the country's stability.

Status of the minorities in the light of the Quaid-e-Azam's (RA) speech on 11th August, 1947

On 11th August, 1947 the Quaid-e-Azam (RA) while making a speech regarding the place of minorities said:

“After the partition of India, for minorities to be in one state or the other was inevitable. Every one of you whether the first, second or last citizen of this state has equal rights, privileges and obligations. No matter what relation someone had with you in the past, no matter what his colour, caste or creed is, no matter to what community he belongs. there will be no end to the progress you make. In this state of Pakistan you are free. Go to your temples, mosques or other places of worship. The running of the state has nothing to do with the religion, caste, creed or faith you belong to.

As you must know with regard to history, some time ago, the conditions in England were worse than what exists in today's India. Roman Catholics and Protestants committed atrocities against one another. Even today, there are countries where a specific sect faces discrimination and restrictions are imposed on its members. By the grace of Allah Almighty, we are starting our journey in such conditions and in an age where such discrimination is not encouraged. No distinction is made between different castes and faiths. We are taking a start with this basic principle that we are equal citizens of our state.

A journalist asked the Quaid-e-Azam (RA), “Can you give a brief statement, as the

Governor General, about the problem of the minorities?”

The Quaid-e-Azam (RA) replied: Presently, I am a nominated Governor General. Let us assume for a moment that on 15th August, 1947, I shall actually be the Governor General of Pakistan. After this assumption, let me tell you that the minorities will be protected. No matter which faith they belong to. Their religion and faith will be safe in their freedom to worship, There will be no interference in their freedom to worship. Their religions, faiths, their life and their culture will be secure. Without any discrimination of caste and creed and faith, in all respects, they shall be citizens of Pakistan. They will be provided with rights and privileges. Minorities will play their role in the affairs of the state as long as they are faithful and well-wishers of the state in the true sense. As long as I have power, they should not have any doubts. I expect that the Muslims in India will receive the same kind of fair treatment that we intend to give the non-Muslim minorities.

The minorities have always tried to perform prominently in all the fields. In the field of law, the name of Justice AR Cornelius does not need any introduction. He has rendered invaluable services. He had expertise in Shariah and Fiqh. He was the chief Justice of the Supreme Court. He played a major role in compiling the 1973 constitution. Justice Badi-uz-Zaman Kakaos had great knowledge of the Quran and Sunnah. He remained the judge of the Supreme Court for eight years. Justice (Retd) Rana Bhagwan Das was a judge in the Supreme Court too. Doctor Abdus Salam rendered important services in physics.

Group Captain Eric Gardenhall, Wing Commander Nazeer Latif, Wing Commander Marvin Middlecoat, Squadron Leader Peter Christie and Flight Lieutenant William, D. HarrowLeigh received high civil and military awards for their excellent performances. Harcharan Singh was the first Sikh officer to be included in the Pakistan Army.

In the field of health, Doctor Ruth Pfau worked for the leprosy patients till her death. Doctor Drago of Mirpurkhas was especially famous for treating poor patients. He received the Presidential Award too.

In the field of sports, Anil Dalpat and Anthony D’Souza in cricket, Michael Masih in football, and in yachting, Behram D. Avari, are famous names.

Exercise

(Part-1)

📌 Four options are given for each question. Tick (✓) the correct option.

- i. According to the census of 1998, Pakistan's population was:
(a) 152.350 million (b) 165.200 million
(c) 132.350 million (d) 142.310 million
- ii. Higher secondary education has course duration of:
(a) 5 year (b) 4 year
(c) 3 year (d) 2 year
- iii. According to the facts and figures of 2013-14 literacy rate in Pakistan is:
(a) 43% (b) 45%
(c) 55% (d) 60%
- iv. Reserved seats in National Assembly for minorities are:
(a) 8 (b) 10
(c) 12 (d) 14
- v. The first diwan of Urdu ghazal was compiled by:
(a) Mirza Muhammad Rafi Sauda (b) Sultan Muhammad Quli Qutab Shah
(c) Mir Taqi Mir (d) Khawaja Mir Dard
- vi. In Pakistan the first census was conducted in:
(a) 1950 (b) 1951
(c) 1952 (d) 1953
- vii. In Qalat, Balochistan and its surrounding areas, which local language is spoken?
(a) Balochi (b) Barahvi
(c) Saraiki (d) Hindko

📌 Give brief answers.

- i. Write the names of three major folk tales in the Punjabi language.
- ii. What is meant by university education?
- iii. What is meant by rural and urban distribution of population?
- iv. Which problems arise because of overpopulation?

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- v. What is the role of Rehman Baba in the development of the Pushto language?
 - vi. Who was Hiba Khatoon?
 - vii. Which are the major games of Pakistan?
 - viii. Describe any five measures taken at the government level to resolve educational problems.

(Part-2)

Give answers in detail.

- i. State the basic features of Pakistani society and culture.
- ii. Elaborate on the educational structure in Pakistan.
- iii. Why is Urdu called the national language of communication in Pakistan?
- iv. Explain the various stages of development of the Urdu, Punjabi and Sindhi languages.
- v. Elaborate on the major social problems of Pakistan.
- vi. Explain the role of the minorities in Pakistan.
- vii. Explain 'Regional cultural similarities are means of integration and cohesion'.
- viii. Describe the work of the following different poets and prose writers with reference to languages:

(a) Balochi

(b) Pushto

(c) Kashmiri

Activity

1. Arrange a debate on census.
2. Arrange a speech competition on the growing population in Pakistan and its harmful effects.

Protection of Women

Students' Learning Outcomes

After studying this chapter, students will be able to:

1. Define gender.
2. Get sense and awareness of gender discrimination.
3. Learn about social activities on the basis of gender.
4. Learn about the status of men and women in Islam.
5. Understand gender-related problems and their solutions.
6. Learn about the salient features of Punjab Protection of Women Against Violence Act 2016.
7. Understand the functions of Violence against women center (VAWCs) established for the protection and rehabilitation of women.